the holy community of Jerusalem:[20] If one joins the ge'ullah to the tefillah, he will not meet with any mishap for the whole of the day. Said R. Zera: This is not so! For I did join, and did meet with a mishap. They asked him: What was your mishap? That you had to carry a myrtle branch into the king's palace?[21] That was no mishap, for in any case you would have had to pay something in order to see the king! For R. Johanan said: A man should always be eager to run to see the kings of Israel. And not only to see the kings of Israel, but also to see the kings of the Gentiles, so that, if he is found worthy,[22] he may be able to distinguish between the kings of Israel and the kings of the Gentiles.

R. Ela said to 'Ulla: When you go up there,[23] give my greeting to my brother R. Berona in the presence of the whole college, for he is a great man and rejoices to perform a precept [in the correct manner]. Once he succeeded in joining ge'ullah with tefillah,[24] and a smile did not leave his lips the whole day. How is it possible to join the two, seeing that R. Johanan has said:[25] At the beginning of the tefillah one has to say, O, Lord, open Thou my lips,[26] and at the end he has to say, Let the words of my mouth be acceptable etc.?[27] — R. Eleazar replied: This[28] must then refer to the tefillah of the evening. But has not R. Johanan said: Who is it that is destined for the world to come? One who joins the ge'ullah of the evening with the tefillah of the evening? — Rather said R. Eleazar: This must then refer to the tefillah of the afternoon. R. Ashi said: You may also say that it refers to all the tefillahs, but since the Rabbis instituted [these words][28] in the tefillah, the whole is considered one long tefillah. For if you do not admit this, how can he join in the evening, seeing that he has to say the benediction of 'Let us rest'?[29] You must say then that, since the Rabbis ordained the saying of 'Let us rest', it is considered one long ge'ullah.[30] So here, since the Rabbis instituted these words in the tefillah, the whole is considered one long tefillah.

Seeing that this verse, 'Let the words of my mouth be acceptable etc.' is suitable for recital either at the end or the beginning [of the tefillah], why did the Rabbis institute it at the end of the eighteen benedictions? Let it be recited at the beginning? — R. Judah the son of R. Simeon b. Pazzi said: Since David said it only after eighteen chapters [of the Psalms],[31] the Rabbis too enacted that it should be said after eighteen blessings. But those eighteen Psalms are really nineteen? — 'Happy is the man' and 'Why are the nations in an uproar'[32] form one chapter. For R. Judah the son of R. Simeon b. Pazzi said: David composed a hundred and three chapters [of psalms], and he did not say 'Hallelujah' until he saw the downfall of the wicked, as it says, Let sinners cease out of the earth, and let the wicked be no more. Bless the Lord, O my soul. Hallelujah.[33] Now are these a hundred and three? Are they not a hundred and four? You must assume therefore that 'Happy is the man' and 'Why are the nations in an uproar' form one chapter. For R. Samuel b. Nahmani said in the name of R. Johanan:

---

(1) Gen. XV, 14.

(2) Ibid.

(3) Ex. XII, 36.

(4) Ps. LXVIII, 13.

(5) Ex. XII, 36.

(6) For birds with corn for a lure. Var. lec.: like husks without grain, like a net without fish.

(7) Ibid. III, 14.

(8) Babylon and Rome.

(9) Ibid.

(10) I Kings XVIII, 37.

(11) Ibid. Sc., from such a thought.

(12) It is not a transgression. On the contrary, he has the ordinary merit of one who reads in the Torah, though he has not fulfilled the obligation of reading the Shema'.

(13) In one and the same lump of wool which was dyed blue but had some white spots in it. J. T. refers it to the 'fringes' which contain a thread of blue and which are used when reading the Shema'.

(14) I.e., the time for putting them on. MS.M. reads Tefillah (v. Glos.).